

Day (A)

Journal of Inebriety---Extra.

THE CURABILITY OF INEBRIETY.

A PAPER READ BEFORE THE

AMERICAN ASSOCIATION FOR THE CURE OF INEBRIETY,

AT

CHICAGO, SEPTEMBER 12, 1878,

BY

ALBERT DAY, M.D.,

Superintendent of the Washingtonian Home,

41 WALTHAM STREET, BOSTON, MASS.



HARTFORD, CONN.:

PRESS OF THE CASE, LOCKWOOD & BRAINARD COMPANY.

1878.

THE

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THE CURABILITY OF INEBRIETY.

BY ALBERT DAY, M.D., SUPERINTENDENT WASHINGTONIAN
HOME, BOSTON, MASS.

IT will be found on close examination that most cases of inebriety are the result of social habits, rather than inherited or predisposed desire for the use of stimulants. There seems to be in man a natural desire for cerebral stimulation ; and while this is indulged by the use of any artificial agent, there is always danger of excess, which produces inebriety or drunkenness.

Mankind has not yet arrived at a point where he will choose, or make a wise choice in articles of diet. Man has not yet learned that simplicity of diet is in harmony with Nature's laws, and that the Creator did not intend that man should use anything in nature to produce intoxication ; and, as far as we know, the history of our race, wherever man has used intoxicants to excess, a curse has followed. The result has been demoralization of mental forces and vitiated body.

There can be no doubt that the use of exhilarants, such as tea, coffee, cocoa, and kindred drinks, are in harmony with Nature's laws, and nearly all of the human race use them for the pleasant and mild exhilaration which they afford.

No doubt that wine—the natural product of the vine—was intended as food for its exhilarating, cheering qualities, and not as an intoxicant. We find man in every country of

the globe expressing juices from various plants for the purpose of giving a variety of taste to his drink. If we turn to the works of the most remote antiquity we find that in the earliest periods of society, in the days of primitive innocence and patriarchal simplicity, the art of making fermented liquors was known and practised. Among the infinite ramifications into which the human family is divided, we do not meet with any tribe so barbarous or so insulated from commerce with the rest of mankind, as to be unacquainted with some mode of giving variety to their ordinary drink, and no one can doubt that fermented and other liquors are universally diffused through the mass of people.

It is urged by modern philanthropy that reason must control the appetite; that true temperance consists in a moderate use of all good things, and a total abandonment of hurtful things. But in dealing with this subject in a practical way, we meet with serious difficulties. We find that what may be useful to one man is injurious to another. Like the noxious plant, when eaten it may be food for one species of animals, while it is a deadly poison to another.

One man will drink wine and spirits with a self-assurance that he is benefited by their use. He never exceeds the bounds of moderation; is a man respected by the community, a model in business circles; and is regarded as a model Christian. His neighbor, who started in life with as fair prospect of success, also drank, and, for several years, kept within the bounds of moderation and physiological law; but at last he becomes a drunkard. He becomes bankrupt in property, morals, and health. He is completely at the mercy of morbid desires, and has no power to lift himself out of his horrible condition.

The latter condition is pathological, while the former is

physiological. One is diseased, while the other enjoys a condition of health.

Now, this point of difference is where I propose to start from in dealing with this matter. It cannot be expected that all the ground can be covered in this paper. Should I attempt this, I should far exceed the reasonable limits to which I am properly confined.

In making a general statement, we say that excess was the cause of his drunkenness, which is true; but no one can tell where moderation left off, and excess commenced, any more than we can tell the exact point where boyhood ceased and manhood began.

Both men had a mind to do right. The man who failed had a purpose as high and honorable as his neighbor. He attended the same church, worshiped at the same altar, and their feet trod the same halls of learning. Their purpose for success and honorable living was the same.

I now come to the following propositions regarding these two cases:

1st. In the case of the intemperate, there was an organic condition of nerve matter, which, by the moderate use of alcohol, produced molecular changes, which at last became chronic. The appetite for healthy food was lost, the system was not well nourished, and excess in the use of alcohol was the only thought, dreamed of at night, and cherished by day. His only object now in life is to gratify his morbid desires. This fierce craving, which will leap forth like the flames of a conflagration, demanding more food for destruction, and continue until he himself is reduced to ashes, unless he is rescued by some power stronger than his own, and placed out of danger by remedial means.

2d. The man who has not fallen continues drinking in

moderation, and is loud in his condemnation of his friend who has allowed himself to become a drunkard.

3d. It is a well-known fact that alcohol has a powerful affinity for water, as can be observed by a very simple experiment. Take, for instance, the spirits of camphor, pour water into the same, and at once the alcohol will throw down the camphor, and affiliate with the water.

May it not be true, that when alcohol is taken into the system, it will at once affiliate with the fluids of the system, and cause a change which will lead to a pathological condition of chronic alcoholism? But why not this same condition in both men? Physiological chemistry is no respecter of persons, and the action must be the same in both bodies. The answer to this is, that the eliminating forces in the one case are much greater than in the other. One did not fall because he was a worse man than the other. The difference between them was a physical condition; moral nature having had nothing to do with it. It may be, and often is the case, that the man who falls is far superior in moral culture to the man who does not fall; therefore we come to no other conclusion than the following:

1st. The condition of the drunkard is one of disease, and,

2d. That it is curable, and is as often cured by proper treatment as other diseases.

I have recently issued a circular directed to a large number of this class of patients, who, during the last twenty years, have been under my care, and have been cured of this malady, containing among others the following questions: "The number of years intemperate previous to treatment?" "How long under treatment?" "Length of time since discharged?" To the question, "Have you now or since treatment an appetite for intoxicating drinks?" a majority

of cases inform me that they have the same desire, but since treatment are enabled to control themselves. Some of them say, "Since I have learned how to keep sober I have lived a new life." One man writes as follows: "The habit was formed by the social customs of my youth, fifty years ago. At that time I became a drunkard, and continued so until placed under your care nineteen years ago; since which time I have entirely abstained from the use of all intoxicants. I have passed through all the stages of inebriation, having had delirium tremens and convulsions several times. My life was wretched beyond description. I am convinced that with me the disease was hereditary. My parents, and relatives as far as I know, were intemperate. I now consider myself cured of inebriety through the agencies of the institution."

I have always considered this a marked case of inebriety, and I regard the cure as complete. Twenty years ago no one would have supposed that this man could ever have been cured. At that time he seemed like an imbecile; but now he is an intelligent and honored citizen.

In giving a brief account of this case, it may be well to remark that at first it presented symptoms of cerebral disturbance. He dared not go near the elevator in the store where he was employed. He dreaded to approach a stairway, and even when walking on the ground he had a constant fear of falling. After the nervous system was restored to its normal condition, his health returned, and he has been for eighteen years a well man. For years he wished to abandon the habit of intoxication, but he dared not. The moment the effects of stimulants had passed off, fears of an indescribable character would return, and at such times he would do anything to obtain a new supply. As he has often

informed me, he would murder his best friend, if necessary, for the satisfaction of this mental craving.

Here was a case of disease ; a pathological condition, and but for asylum treatment would probably soon have died.

I have the statement of another case that, on admission, was similar to the above.

In a somewhat lengthy letter to me, he writes as follows in relation to himself :

"I left the institution June 30, 1876 ; had been under treatment since March 10 of the same year. Previous to entering the institution I had been addicted to the use of intoxicants to a greater or less extent for over eighteen years. I have reason to believe, that in my case the tendency, predisposition, appetite, or whatever name should be properly applied to a case of intoxication, was hereditary, although I willingly accept the whole measure of responsibility in becoming a victim of the habit. Indeed, it strikes me as idle work to attempt to fix the responsibility for the habit. In my case, the name of the predisposing cause was —*Liquor*. A sickly, delicate infant, I had a drunken wet nurse, and was reared on mint julep. A slight, weakly boy, I was intellectual in advance of my years, and was associated in school with boys my seniors in age, and superior in size and strength. Thus stimulated to extraordinary mental exertion, my feeble body was kept up to its work by stimulation, chiefly alcoholic, in some form or other. A mere lad when taken from school, I acquired the practical knowledge of my profession in the field, on public works in a malarious region, where whiskey and quinine were in as common use as bread and beef ; passing to active service in the army throughout the war, the reaction of a monotonous round of garrison duties for several years subsequent to the close of the war, afterwards busily engaged professionally and politi-

cally in the most abnormal condition of constantly exciting circumstances, 'keeping up steam' all the time, the wonder is, not that I fell into habits of dissipation, excess, constant stimulation, and continued drunkenness, but that I lived through it; and that at the 'end of the rope,' exhausted and enfeebled in body and mind, literally broken down in every sense of the word, I had strength left to try the treatment at your institution as a forlorn hope, a *dernier ressort* when there was nothing else apparently left to me, except to reform and start life afresh, or to 'curse God and die.'

"This, I trust, although but a meager summary of facts and circumstances, will sufficiently embody my reply to the first four questions in your circular. To the fifth, ('Have you reason to believe that you owe your reformation or cure to the treatment, both moral and medical, which you received at the institution?') I answer, with the deepest sense of gratitude, that I do sincerely, devotedly, and without any reservation, attribute my recovery and restored health, my content in the present and hope in the future, to the treatment, moral and medical, which I received at the institution.

"To analyze the causes which have led to this state of body and mind, and awakened in me the firm and steadfast purpose of devoting the remainder of my life to principles and practice of total abstinence, would be as difficult as to enumerate and account for the causes and circumstances which brought me to the institution. Stimulants were withdrawn, and wholesome food substituted. By treatment, my nervous system was restored to a normal condition, and good health was established. The daily morning lectures were instructive, and my mind was stimulated and gradually strengthened. Now I am enabled to resist all temptations to drink. The teaching and moral atmosphere of the institution is such as will lead men like myself to a better life. I

now realize the fact, that absolute total abstinence must be observed, and any agencies which will lead men to this practice are the true agents of cure."

I have given the case of this man in his own words.

I may not be able to give the exact type of the neurotic disease which he had acquired by the excessive use of alcohol from early boyhood, but I am satisfied that it was a well defined case of *dipsomania*. He was a thin, small man, with a clearly defined nervous temperament.

I will give the case of another man, in his own words, who was also of a nervous temperament, and liable to neurotic disease.

When he came under my care, there was great nervous degeneracy, caused, I have not the least doubt, entirely by the use of alcohol.

"Since first meeting you, a gradual advance has been made by me in knowledge of the true position of the periodical drinker, and with that has come consequent benefit. Let me say briefly, that previously to this era in my life, I had been in the habit since childhood of using intoxicating liquors, which habit gained such power that for twenty years I indulged, periodically, in the fearful excesses which mark the course of drinkers of this class,—no sentiment of affection strong enough to insure resistance, no sacrifice too great to act as a barrier. With this indulgence came always the physical suffering, the humiliation, and the thought that 'now I had done with the matter.' Mine was the only case of excessive drinking known in our kindred, but I may add that it had always been the custom at home to have at hand for family use and for guests, wines and liquors.

"It was not until the family circle had been broken, by death and separation, that I became subject to the force

which so long controlled me, and the departure from moderate to excessive drinking seemed abrupt.

"I had been with companions, drinking, for many evenings; after one of these convivial gatherings I essayed, as usual, to create tone and appetite by morning drink; took it; re-took it; continued during the morning to indulge; in the afternoon was unconscious and regardless; and from that time, over twenty years ago, I have never taken a glass of liquor that was not followed by excessive partakings, and all the sorrow and remorse that is implied in that.

"Why, then, did I take it? A natural query. The most truthful answer I can give is, because I did not then know how to refrain from taking it.

"The more important question, however, for solution is, how do I now keep from taking it? I answer, that I have been instructed by you, directly and indirectly, in the law. I have accepted the facts, and I have applied the remedy.

"Every thinking man will admit of the existence of great forces which are invisible: the wind, which bursts into a tornado and relentlessly sweeps on, its path marked only by death and destruction, is invisible; the odor of a sweet flower, recalling some happy day in the long past, is an unseen power; the flash across the brain, which dazzles reason and lights the way to the drinking stand, cannot be seen, and is, alas! hardly recognized as having an existence. The tingling of the nerves, which whisper in the plainest speech, 'Come and be relieved, drink and be joyous,' is a hidden power. The influence which quiets the will and stands guard till there is no choice left it but to act with the impetus given it by alcoholic stimulants, has no true recognition in general; yet all are real, and we behold their workings and their effects.

"Periodical drinking is not an uncontrollable appetite, so

called, but is rather produced by an unrecognized force. That is, unrecognized in its true character ; wherein exists the great danger of the disease.

“It avails but little to battle with outgrowths on the surface, when a system of decay is left to waste the root. Hence the necessity of radical thought and thorough analysis of the operations of the mind, which, given a groundwork of solid truth, rebuilds, expands, becomes healthy, clear, and vigorous.

“The dissemination of the truth rests with you ; the ultimate responsibility with the individual.

“The records of your labors show how successfully you have educated patients out of disease.

“It is a mighty accomplishment to lead men from such darkness as we have known, to conquer upon a principle which does not interfere with individual liberty.

“With what marvellous freshness and force did the old truth that—for us—to drink at all is destruction, present itself to me in your institution. I thought I *knew* it before ; but found that in all the previous years I had only *received it as a statement*.

“Loss of friends, money, and position had in their turn produced temporary effects, but the dawning of this as a great truth inspired a feeling of confidence that I had made a gain. As put, it produced deep thought, investigation, and strength.

“The associations of your establishment and your personal teachings were the corroborative evidences of the solidity of this position.

“Oft-repeated statements of men who had not accepted and fallen, and of those who had built upon it and stood, impressed it more deeply upon my mind. Intercourse with those who had placed themselves under your treatment,

confident that they could find the needed remedy, and had realized their brightest hopes, and with those in whom this confidence had to be awakened, but who had by degrees been led through this mental process necessary to an acceptance of the principle and its power when properly applied, gave testimony which could not fail to create a new determination.

"Sincere examination of the subject was the result of the first seed; then gradual development into a knowledge that here was a key to the solution of the great problem; that this point gained there could be a definite advance, and that it was possible to make the stand. Here was a foundation upon which to build. Instead of being swayed, or negative, when former feelings which led to destruction came, I had before me the incontrovertible fact, that positive, aggressive thought must be brought to bear, and that to hesitate was to fall.

"Discipline prepared me to meet with offensive weapons the insidious forces which had hitherto conquered; mental strength was gained by the exercise necessary, and capabilities which had lain dormant and forgotten for years, were brought to light.

"With the awakening of these faculties came added strength, and all are ever on the alert to aid in keeping me 'out of the depths.'

"There are struggles, but there is also the knowledge which decides and conquers. The power to place, unequivocally, happiness—as the result of denial—on the one side, and misery—the consequence of indulgence—on the other; the ability to oppose treacherous thoughts and cravings as if they were material enemies, and to banish them.

"This is the result of the inspiration of your work. With

sincere desire on the part of the patient, there seems to me the most comforting probabilities under your system."

I have given the letters of these gentlemen in full, because they are similar in all respects.

They began the use of alcohol when young, and no doubt there was an early degeneration of nerve-matter, and lesions of other parts. They are now in fair condition of health, and performing the duties of life.

They have each learned in the same school the all-important lesson,—that they can never safely touch one drop of any liquors containing alcohol in any form or degree. Should they do so, there is no power on earth except actual imprisonment which will prevent them from going back to a state of drunkenness.

The condition will always remain. Time will never obliterate it.

Hence, the cure of inebriety consists in the administration of such remedies as will restore lost energy, remembering always that wholesome food is the most important remedial agent.

After alcohol has been taken into the system, it is as such at once eliminated, while there is a large residuum, especially when malt liquors have been used.

In those who drink excessively, and eat little or no healthy food, morbid secretions collect in the intestinal canal, which at once sets up a nervous condition, and which is oftentimes alarming, resulting in convulsions, asphyxia, extreme nervous prostration, and delirium. The latter condition generally indicates a favorable prognosis. The dangerous stage is usually passed when the delirium begins.

In the treatment of such cases, it is always well to see that the alimentary canal is well cleared from all noxious

matter, and I have always found *mit. chlo. hydrag* (*calomel*), in cathartic doses, an admirable agent for this purpose.

Before the days of chloral hydrate, delirium would continue from three to six days ; but now I never allow this *vigilant watchfulness* to continue more than as many hours.

I combine with the chloral the bromide of potash ; the amount of chloral must be determined by the condition of the patient.

When the action of the heart is feeble, it must be given with great caution.

I seldom find it necessary to administer alcohol at any stage of the disease. When this delirious condition approaches, man will usually voluntarily cease drinking alcoholic liquors. Abused nature comes in and bids the reckless drunkard to stop ; and, although he has no will of his own to obey, there are bounds which he cannot pass. Hence, the common error, that delirium and other alarming symptoms are superinduced by the sudden abandonment of the habit is the reverse of the truth.

When we have raised the patient up from this deplorable state, then the real treatment of inebriety begins. We now have him in a condition where we can apply all the moral agencies which are essential to a cure.

The question is often asked, What percentage of patients have been *permanently* reformed ?

That is not a fair way of putting the question, for this reason : we cannot satisfactorily answer it until all the patients are dead. No physician can answer such inquiries in reference to his patients, no matter what their disease may have been.

The word *permanent*, when applied to persons or things, has a relative, rather than a specific or positive meaning.

A man has no *permanent* life. He is alive to-day, but to-morrow he may be dead.

It cannot be said that a man has *permanent* good health; for, though he may have enjoyed good health for a large number of years, he is liable to be taken with some fatal disease at any time.

Let me give an illustration.

A man lives in a malarious district; he breathes impure air, eats improper food, is irregular, and, finally, is taken sick and sends for a physician. The doctor will diagnose his case, and will ascertain that his patient has a violent and dangerous attack of fever, and with great tenderness and care, treats him accordingly. In a few weeks he is restored to health. The man says he feels well, strong, and active, and was never better in his life. But, can the physician truthfully say that he is permanently cured?

If this man, now so healthy, continues to live in the malarious district, breathes foul air, eats unwholesome food, etc., he may, and most probably will, be sick again.

In such a case, was the physician's treatment a failure? Certainly not. He effected a *thorough* cure, and not a permanent one.

It might have been permanent if the patient had followed the physician's advice, to change his residence to a healthy locality, to be more particular in his diet, and to observe the simple rules that usually insure good health.

The physician's treatment was successful. The fault was in the conduct of the patient. It is precisely so in treating inebriety. A man goes to an asylum, bloated, trembling, and completely worn out from excessive and prolonged indulgence in stimulants. His case is understood and ably treated. In a short time the bloat has disappeared, the trembling has ceased, his complexion is clear, and his con-

versation is lucid and intelligent. The physician in charge makes all necessary inquiries in relation to his health, and perhaps asks the following question : How would you relish a glass of whiskey now :

“Don't mention it : it makes me sick to think of it ; I'd sooner take a dose of castor-oil.”

I maintain that this man is cured, though I cannot say that his cure is permanent. If he follows the advice of the physician, avoids his old haunts and associates, makes new friends who are total abstainers, and attends to moral and religious teachings, he may live and die a temperance man. But if he neglect all these, and thinks it no harm to go into a saloon for a glass of soda, mineral-water, or ginger-ale, the chances are that he will be in some asylum again before long.

In such a case, there are many people who would say that the asylum was a failure, and, perhaps, that the superintendent was a fraud. Facts, however, teach us that institutional treatment was a success,—the failure was with the man. He left the institution thoroughly cured, and caught the disease again by his own folly and imprudence.

What the world needs more than anything else is *education*. By direct education, I do not mean the mere capability of reading and writing, but a systematic development of the different powers of the mind and body. The fostering of good feelings, the cultivation of good principles, and a regular training in good habits. We need to cultivate habits of self-control, to make a proper use of all needful things, and to totally abandon all things unnecessary and baneful.

Our whole system of education is deficient in this matter. The school-master will tell his pupils that these things must be left to home instruction, while the home is oftentimes as

void of knowledge as the undeveloped brain of the child who seeks it.

We have religion in all its forms sufficient to suit the taste of the most fastidious; but religious forms and tenets, taught as such, do not save men from becoming drunkards; if so, why do so many Christian ministers, whose piety no one can doubt, become intemperate? why so many of good standing in the church that indulge in the use of intoxicants intemperately?

Some will say, "Why, he is pious; he can never fall,—God will not allow him to become intemperate." Yes; but God will allow it if he drinks, just the same as God will allow him to be poisoned with any other poison which he may take into his stomach. God will not suspend His laws, even to save a good church-member.

We cannot ignore the religious element in the treatment of inebriety. Let the excellent and heaven-born truths taught by Jesus of Nazareth underlie all our teachings. But let them be shorn of all their dogmatisms, and taught in their beautiful simplicity.

Let us not forget that the human body is made up of perishable elements, subject to fixed laws, and the main duty of life is to preserve these elements intact; always studying to have them in a normal and healthy condition, in order that the mind, the soul principle, may have a pure medium through which to manifest itself. We cannot have healthy and normal mental action unless we have a pure, healthy body for its manifestation.

I cannot conceive of *diseased mind*; but I do see that where it is attached to an impure body, all its developments are abnormal.

What patients need in our asylums is, proper instruction in relation to their own physical condition, and to be taught

the true and only way to be saved in the future from the errors of the past. Their eyes should be opened to new truths. Philosophy and the science of life should be continually kept before their mind, and in this way we inspire them to make a new struggle for a better life.

Dr. C. Henfield Jones has given an illustration. He quotes from "Household Words": "After the crossing of the Green River, the whole party went on foot, and the men were becoming weaker every day for want of food. The painter, who had one foot badly frozen, became at last, through lameness, constantly the last man on the trail, and once his energy almost deserted him. He was at the top of a mountain of snow, with not a tree to be seen for many miles. Night was approaching, and in the direction taken by his comrades not a sign of life could be described. He sank exhausted on the snow-bank, and took out of his pocket, for a farewell look, the miniatures of his wife and children. *Power came to him out of their faces.* He thought how little his wife could afford to be a widow, or his children to be fatherless; he beat down his despair and struggled forward. It was not till late at night that he arrived at the camp-fire."

Thus it often is, when we hold up to the face of the man who has lain down to die because of the bankrupt condition of his vital powers and fortunes, something to live for, we are enabled to induce him to make a struggle for life and respectable position. He is advised not to look back upon wasted hopes and fortunes, but to a new life, which is full of promise to him.

A man who is now seventy-three years of age, was, at the age of sixty, a hopeless drunkard. He wandered over the world forty years in that condition previous to treatment. He writes as follows :

“For thirteen years I have been a total abstainer, and have been enabled to thus remain, through the teachings received at the institution.”

That this result could not have been obtained outside of institutional treatment is evident.

The following is from a gentleman blessed with Christian parents, and who was educated for the ministry. After graduating from college and passing through a complete course of study at one of our best theological seminaries, he was called to take charge of a wealthy and influential church. But, unfortunately, in youth he formed the habit of using intoxicating drinks,—a habit which Dr. Wilks, of Guy’s Hospital, London, declares is never necessary, but always hurtful to the young, even in small quantities.

This young and promising minister of the gospel continued to drink. The habit grew upon him, and, despite all the kind offices of loving friends, he fell, lost his position, and was abandoned by all the world, except a loving sister and a devoted wife.

As a last resort, he was placed under my care. He was told that he could regain his former position; but when thus informed he wept, and said, from the recesses of a deep and broken heart, “Would to God it could be so, but I cannot see the least hope.”

In a short time he saw there was still a chance for him, and his hope revived. He writes me as follows:

“Just one year ago to-day I came to you and placed myself under your care, a poor, weary, almost broken-hearted man, shackled with the chains of a fearful habit; the future dark to me as the past had been, with none but God to help me, and fearful lest even He had forsaken and cast me off. To-day I am pastor of a kind and intelligent people, and comfortably settled in a pleasant home which they have

fitted up for me, with my dear wife and children around me, and every comfort that I could reasonably desire. What a change! It seems sometimes too good to be true, and I almost fear it is a dream, from which, when I awake, I shall find all these mercies flown. . . . I find no difficulty whatever in pursuing the path you pointed out, and am *keeping right along the road of total abstinence* on which you first placed my feet."

I wish it was practicable for me to give the letter in full, but I cannot, as the language is directed to me personally, and it is my desire to keep *myself* in the background as much as possible.

Another man writes: "I am daily and hourly with my old associates; am invited many times to drink. It is all around me; but I can conscientiously say, with perfect truth, that I have not drank for one year, or even thought that I wanted to drink liquor. My body and soul are, I believe, as free from the curse as if I had never been intemperate; but I try no experiments."

I have in my possession more than a thousand letters from those who have been under my care, dated from one to twenty years ago, all attesting to the same facts; therefore, it would be superfluous for me to quote from them further. I make these extracts to prove that institutional treatment is full of hope for the drunkard.

I cannot too strongly urge the importance of systematic instruction daily communicated in our asylums. Our patients are usually men of intelligence, quick to perceive facts, and judge correctly of conclusions. They are good judges of human nature, and will quickly discern between the false and the true, the honest man and the hypocrite. They are men who know the world in all its different phases and departments; consequently, they must be treated fairly and

honestly. They will listen to philosophical reasoning, but despise cant and hypocrisy ; so the truth must be told them plainly, and being matter-of-fact men, they will listen to teachings properly presented.

We must not treat them as if we believed them wicked above all others, neither should we treat them as objects of pity. They must not be "cursed nor pitied" if we would benefit them. They must be subject to discipline properly applied, and they are usually obedient to reasonable rules. We must convince them that our only aim is for their good,—the security of a better life in the future.

As far as treatment goes, but little can be done with medicine after the patient has recovered his health, except what I have already indicated.

Physiology and pathology are two branches of one science ; and he who studies the one, must, if he would work wisely and well, study the other also.

We must embrace every opportunity and occasion to indicate the principles which should guide our efforts for what must always be the highest object of medical science and art,—the production and preservation of a sound mind in a sound body.

We may not be able to accomplish all we could wish in this direction, but we can bring together fragmentary observations and various opinions, and point out the bearing of them on one another, and in this way our own minds will be open to new fields ; the giver, and him who receives, will become blessed with richness of thought, which will tend to a higher conception of life and its duties.

The more I see of inebriety, the more I am convinced of my own inability to cope with all its subtle and intricate developments ; and I consider a man, whether he is a physician or not, incapable of properly treating these cases—as

one would be of conducting an insane asylum—who knows nothing of mental diseases.

Comparatively a short time since, the study of insanity and its treatment stood quite aloof from general medicine, in a mysterious and mischievous isolation, caring little or nothing for the results of progress in other branches of medicine, and contributing nothing to them.

The habit of viewing mind as an intangible entity or incorporeal essence, which science inherited from theology, prevented men from subjecting its phenomena to the same method of investigation as other natural phenomena. Consequently, the treatment of the insane was not in the hands of intelligent physicians, who aimed to apply the resources of medicine to the alleviation or cure of bodily illness, but was given up to coarse and ignorant jailors, whose savage cruelties will for all time to come be a great and ugly blot upon the enlightenment of the age which tolerated it.

A century will not pass before the same will be written of the treatment of the inebriate of the present day.

In the past ages they sought to "whip the devil" out of the insane by cruel lashes, the number of which would be prescribed by the ecclesiastic, who was only controlled by the number and size of the devils possessed by his patient.

Now the inebriate is fined and imprisoned in order to press the devil out of him.

Before a legislative committee at the State House, in Boston, some years since, a police judge from a neighboring city gravely informed the committee, with an air that convinced all present, that this was the embodiment of sound wisdom, that the best way to treat the inebriate was to impose a "smart fine upon him that would deprive his family of support, and make him do better." When asked if he ever knew of such result, he was unable to answer.

Now, to my mind, there was more common-sense in whipping the insane than in making the drunkard's family "smart" for the purpose of curing him.

Such folly is doomed, and the reign of common-sense, I trust, is at hand. In conclusion, permit me to say,—

1st. That inebriety is a disease; developing diseased emotions; weakening the will power; depressing the moral elements of nature, and developing the lower or animal propensities. It is a disease that feeds upon itself, and if the habit is entailed by a family, it will become extinct in the third or fourth generation. It depresses the vital forces, and makes men indolent and improvident.

2d. Alcohol in excess is not a stimulant, but a powerful depressent. Instead of stimulating, it produces anæsthesia. The victim becomes insensible to all outside impressions, and produces not only chronic alcoholism, but other diseases in their various forms.

3d. That with proper treatment, the disease or habit may be cured, as other diseases of the nervous system.

4th. That, while we would not in any degree undervalue public sentiment which is calculated to correct this great evil which affects our race, yet there is a vast and important necessity for asylums and homes for the cure of the intemperate, as experience has shown.

States and communities cannot too soon be made aware of their value. That intemperance may become the study of all intelligent communities, and that its treatment may become a subject of study for the scientific, who will suggest more efficient means for its amelioration and final extirpation, that our suffering race may become free from its evils, is my earnest wish.

